

cuit in fifteen days and bringing to an end the best trip yet taken in this district.

NATIVE PROPAGATING  
OF THE GOSPEL.

*From Annual Report of Miss M. L.  
Chase, September, 1903.*

From those in positions of greatest responsibility down to the lowest coolie all are for the most part evangelists. A few of the words heard from the lips of chair coolies as we travel are "Have you heard the Jesus doctrine?" "Have you received the peace of God?" "Do you know there is no other way to be saved except by believing in the name of Jesus?" Then the question comes, "If I should believe now, what about all my past sins?" Some will say "I am old now and have faithfully worshiped my ancestors in the hope of receiving merit in the future. Will that all count for nothing if I believe?" They answer "Study God's Word and believe and He will give you peace for the future. We all sin, but since we have believed the Holy Spirit leads us each day to strive to do God's will." And thus with all of them when they once open their hearts to this Gospel of peace. Preaching the good tidings is the one thing of importance. Persecution, stinging criticisms, physical weariness, nothing deters them from telling others of their new found faith, which has brought to them the peace that passeth all understanding. One of the native preachers was put in prison for preaching the Gospel in a far away place where it had never been introduced. When asked what he did while a prisoner he replied "I read God's Word and sang hymns." After they have accepted Christ as their personal Savior one cannot but be impressed with the way in which the following teachings have taken hold of them: First, The doctrine of the Holy Spirit, without whose indwelling they realize that they are powerless to do anything for God; Second, The doctrine of the second coming. Living in daily and prayerful expectation for His return, they must labor diligently while it is yet day;

Third, The doctrine of Satan. Knowing so well the dark misery of his service, they still believe him to be their ever present enemy, seeking to destroy them, and only by the constant presence of the Holy Spirit in their hearts can he be overcome. Day and night they search the Scriptures and with childlike faith the word is accepted and passed on; this is the secret of their being so wonderfully used in converting their heathen brethren.

KOREA, AFTER UTAH.

*From Annual Report of Rev. S. F.  
Moore, June, 1904.*

Eight months have elapsed since we landed, October 29th. Mr. Miller kindly let us occupy his house for a few weeks, when we moved into our winter quarters on Miss Wambold's compound. The upper story of the house was unfinished. After camping here for five months it was necessary to vacate the house the middle of April. As the new house for single ladies, which we were to occupy, was yet unfinished, we packed our goods, thankful that we had so little to pack, and stored them in the new hospital. Mrs. Moore and the boys spent the next month at the hotel, I being absent in the country part of the time. About the middle of May we moved to our present quarters, the house being on the slope of the mountain outside the South Gate. Here we were able to unpack our trunks for the first time in two and one half years.

We have been thus forcibly reminded that we are pilgrims and strangers, having here no continuing city but seeking one to come. An unsettled condition and frequent moves have not been conducive to the most effective work, but on looking back the months seem full of mercies. No serious illness has come nigh our dwelling, and Mrs. Moore's health has improved very decidedly since we moved to our present quarters. After a year in Utah, it seemed a great mercy to set foot again in Korea, where there is not only much sowing but also some reaping to be done.

As soon as we were settled I was off for Pai Chun, where I made a round of

the stations. There is something touching in the welcome a missionary gets after returning from furlough. The people are so glad to see him that some of them cry. One large man with heavy black beard took me by the hand and said never a word, while the tears ran down his cheeks and his heart was thanking God. Forty-two adults and twenty children were baptized on that trip. One school was started and has been maintained since with an attendance of six boys and four girls. The teacher's board and half the expenses are borne by the little group at the magistracy.

I have had the privilege of talking with a good many Koreans who came to the house to see me, and several have expressed their purpose to lead a Christian life. One of the most interesting is a young Buddhist priest, who is a scholarly fellow. He is well up on the ladder of official promotion, keeps a servant, and has paid his board for a couple of months in advance, declaring himself a believer and expressing his purpose to make a thorough study of Christian doctrine. He looked into Romanism before he came to us and *seems* like a merchantman seeking goodly pearls; but it is too early in his career to make any forecast of his future.

My Sabbaths have been spent in seed-sowing at the river villages, where I have had no native assistant to give his time to the work. By the kindness of Toronto friends a small hut has been purchased for meetings there. Many hear the Word at our open air meetings and some books has been sold and many tracts distributed. A few souls have expressed their purpose to lead a new life, but they need much instruction and I hope for a native assistant to go about among these 25000 souls, who are scattered along the river for a distance of five miles

UNLETTERED, BUT FAITHFUL.

*By Dr. Eva H. Field.*

I am always impressed with the deep Christian character of the little hunch back woman Mrs. Pak. No one in the church seems to so long for the unconverted or to so earnestly work to bring back those who seem to be falling by the

way. Not long ago I heard her say to Mr. Clark when he was telling her how to keep the record of her "teu" "I cannot keep the book for I can neither read nor write. But I will know whether they come or not and I will plead with them," and she does it. Once last fall she went to the home of a butcher, whose wife was sick, and for a number of days did the house work and looked after things until the woman was able herself to take up the work. Many in the church, I am afraid, would not have done it because of the fact that they were butchers, but Mrs. Pak seems not to think of those things. She is past sixty and probably it will be true as she remarked the other day when they were all saying good-bye, "These young women will probably see you again but before you return I will probably have gone to heaven."

#### THE INVISIBLE AUDIENCE.

WE were spending the night with a Christian. During supper, which I ate in a shed by lantern light, I could hear strange sounds like rats in the straw bordering the top of the fence. However I knew these were female rats of the human species, who were trying to get a glimpse of the foreigner eating. Korean women's curiosity is uncontrollable. After supper we put the lantern on a little Korean table in the court-yard and preached to the blank air, so it would appear. But there was an audience and we knew it, but all that was visible was an irregular line of black bumps that one might dimly descry above the fence on all four sides of the court-yard. This meant an audience of from 25 to 50 women drawn by the irresistible desire for a sight-see. We hope they left with a little vision of life's deeper purposes. While my helper was preaching I sat on a mat in the court-yard and looked upon this picture, at once laughable and pitiable, because in that scene was portrayed the life of woman in Korea. One could not have a better portrayal of Korean womanhood in its first glimpse after the truth—the courtyard of an humble blacksmith, illumined by a strange light, merely a foreign lantern, but so much brighter than their little oil dip as to always cause remark. Some men come in and sit or

portance of special effort to reach them through the medium of the printed page.

In the course of the discussion which followed Mr. Moore said "While the lack of Christian literature has been a drawback, it is not without a silver lining. The fact that a Christian family has no literature but the New Testament and a hymn book is not so great a drawback as it seems. I have seen some Christians sing the hymn book clear through. So with the New Testament, they would read and read. These are some of the questions asked me: What does the passage mean which speaks of John's being greater than any in the kingdom of heaven? What does it mean by Jesus preaching to the spirits in prison? Why did they take Ananias out and bury him without letting his wife know? That stone that falls on people, what does that mean?"

First upon the afternoon's programme Dr. Scranton made an address on

#### FOREIGN MISSIONS AS VIEWED BY THE HOME CHURCH.

He emphasized especially the many calls to missionary activity on the part of Christians at home and the vast amount of practically foreign mission work which is being done for the various classes of immigrants who swarm into the United States and Canada. We are on the battle-line but we cannot see all the fighting, and in truth the forces are much more extended than we perceive. Philanthropic projects belong properly in a later stage than the church has reached in Korea, and it is a mistake to expect that the Christians of other lands, already weighted with a multitude of such burdens, should do here the work which the native church will of necessity ultimately take up.

Mr. Moore followed with an address upon

#### THE DEVELOPMENT OF A NATIVE MINISTRY.

Hitherto, he said, the leaders and doers in the progress of the church in Korea have been foreigners, who have multiplied themselves and their influence through the helpers associated with them in the control of local groups.

But the rapid increase of the church renders this method more and more impossible. It is increasingly plain that we *must* have a native ministry.

The first generation of native ministers will naturally model after the foreigners, and this places us in a very responsible position. Paul says "Be ye followers of me, even as I also am of Christ," and so must we say and must be careful how we follow Him in all things.

The speaker went on to emphasize the need of a genuine call from the Holy Spirit to those who should study for the ministry, and the further fact that the call to the ministry is also a call to prepare for the ministry, which lays upon the present missionary body the duty of providing a method of preparation. Training classes for helpers are a step in the right direction, but they are only a step. He expressed the hope that one result of this Conference would be the bringing into existence of the necessary facilities for the instruction of ministerial candidates. But above all we can do much even now in the old way in which ministers were trained before there were any theological seminaries in America, the hand to hand method of personal contact with those who elect to work for the Lord. And indeed, even though seminaries came into being, this would still be the important element—that of talk by the road and in the study and as we went out to preach together; so that we come back again to our first remark, that the place of the foreign missionary in view of this exigency is a very responsible one. Spirit-filled teachers will breed a spirit-filled ministry. So shall the next twenty years bring a glorious success. God will use us as we let Him.

Mr. Houshell said that he was impressed with the fact that, in view of their opportunities the Koreans are the best preachers he knows of. A man who hears the Gospel directly goes out and tells others. There are a few spirit-filled preachers in Korea, and this fact gives us much hope.

Mr. Moore called the attention of the audience to the fact that at the recent session of the Presbyterian Council twenty-six candidates for the ministry were reported as already in training or



## THE GOSPEL REGENERATES.

*From Monthly Station Report of  
Rev. S. F. Moore, November, 1904.*

AFTER a thirty-six days' round of the gronps I would report that the spiritual status of the work seems to be about the same as a year ago. They that were lukewarm seem to be lukewarm still. In eight places the pulse beats full and strong, in four places it is decidedly weak, and in other four it is hardly up to medium.

Among the sorrowful things to be mentioned is Sabbath breaking, for which one butcher and a half dozen farmers were suspended. The butcher says he cannot help working on Sunday when the market comes on that day, and the farmers say that they keep the Sabbath usually, but in harvest time they are unable to resist the pressure brought to bear upon them by their land lords, who in some instances threaten to take their land away from them if they persist in delaying the work. The agent sent down from Seoul is impatient to get through and go back to the city, and it is really a serious matter in some instances, as the loss of their land would mean disaster. Besides those suspended there were a number of farmers who had missed one or two Sabbaths for similar reasons; but as they expressed their sorrow and their purpose to transgress no more, they were not suspended.

I was impressed with the terrible, dreadful poverty of the people. The ordinary tax is about two dollars per hut, and this year, besides the usual tax paid to the government, they have paid on an average twice as much to the Japanese to assist in constructing the railway. The money was not paid to the Japanese, but was used to pay the men sent from the different villages to do the work called for by the Japanese, who paid very little money to many of those employed, making up for it by giving them an abundance of blows. As a consequence, almost all the people are in debt. Our Christians are among the poorest people as a rule, and I don't think there are ten in a hundred families who are not in debt. None pay less than 5<sup>3</sup> per month, and some are pay-

ing 12% per month! So it is not surprising that soap and towels are luxuries beyond their reach, and that they cannot afford to paper even one room. Poverty has come to many as a result of laziness, but not to all. When I asked one of our earnest Christians at Muhakkol how much he was reading his Bible these days, he said that he read it only on Sundays, and by way of explanation stated that he was off to work before daylight and did not get home till dark, when he was too tired, so he just prayed with his family night and morning.

At Taugkol I performed the marriage ceremony for a couple in the smallest, meanest hut—only one room in the house. The groom was eighteen and the bride twenty. They were bashful, but the bride has attended Bible class, knows how to read, and was an improvement on some others in that she was able to respond to the questions.

The Sacrament of the Lord's Supper was administered in twelve places, giving opportunity for all the people in the district to partake. All examinations for baptism were postponed until spring trip.

The feeling that it is necessary to educate the children is growing strong and stronger, and on this trip arrangements were made for four day-schools, three of which have already commenced work. There being no foreign money, the native brethren give the teacher his meals and provide running expenses, I agreeing to give each teacher a new suit of winter clothes. Besides these four schools, instruction will be given in two other groups as far as possible, the teacher having been selected and consenting to work without pay. In both instances the man to do the teaching owns some land and will be able to give a good deal of time to the work, but not all their time. Besides this there are to be night schools in two places, and the friends are going to try to read Enmun this winter. Before believing they were content to let the children grow up in ignorance and to be ignorant themselves; but now almost all seem to be making an effort to learn to read and to teach the children. There are three boys at Chung Chon, more than one hundred *li* from the nearest group, who can read the Testament better than their

fathers, who read fairly well. They are little chaps, and the group is too small to have a school of any sort as yet.

Heretofore the custom has been in this district to take one newspaper in each group for the use of the group. On this trip I took trouble to explain to them the foreign custom of having the paper in every house and our financial loss by having so few subscribers. One month's tobacco money, I told them, would secure the paper for a year, and they could paper their houses with it when the year was over. In answer to this appeal thirty-four names were secured, nearly all new ones. I was surprised at Parukai by the questions fired at me one after the other:—How far is it to where the clouds go? Why is it that it don't hurt your eyes to look at the sun early in the morning at sunrise and does hurt them at noon? Why doesn't the snow melt on top of the high mountains in hot countries? Who had great power in Europe a hundred years ago? etc., etc. The questioner was a fourteen year old boy, who had been reading the "Christian News."

I had testimony meetings in most places, and some of them seemed quite helpful, a number of lips being opened to speak in meeting for the first time. Four persons made the good decision in as many places. Two of these beginners are seventeen-year-old boys, who have studied Chinese. They are promising fellows, and one of them gave his first testimony at an evening meeting. A couple of back-sliding families returned to the fold at Notolli, and over \$20 was subscribed for a chapel at Tang Kol. The chapel at Keum Chun magistracy has been occupied by the Japanese soldiers and was left in bad shape. A subscription was taken to fix it up, and a Christian brother has now moved in.

Nine new Sabbath-schools were started in as many places, where they have never had them or where they have been discontinued. I made a memorandum of the presents received from the people as follows, eight chickens, 168 eggs, lot of chestnuts, and five candles. It has hitherto been our custom to pay for our rice, but this time in five places the people refused to take anything.

There is need of much prayer for the leaders, upon whom much depends. One of them had written and posted in the chapel the following:—

1. Don't sit down before the door.
2. Don't be looking all around the church.
3. Before worship don't talk of earthly things, but pray in your heart.
4. After worship begins sit still.
5. Sit down facing the speaker.
6. Don't look around at those who come in late.
7. Don't be pulling at your own or others' clothes.
8. Don't belch or yawn loudly.
9. Don't make any loud noise.
10. Don't speak until the other man is through.
11. Don't change your seat.
12. Give strangers a seat and half of your book.

TRUST BRINGS CALMNESS.

*From Personal Report of Mrs. G.*

*Lee, September, 1904.*

THE regular Sabbath morning Bible study class has continued as usual. The enrollment is 219. Since the war the attendance is somewhat smaller, perhaps averaging 150. There are ten classes and I feel sure the Korean teachers are learning each year to be more efficient. Although the disturbance of war affected the attendance, we did not miss a meeting. Most of my women come from the neighborhoods near our compounds, and our remaining here in our homes, I feel sure, made it possible for them to stay. I remember one special Sabbath morning, when the Russians were not far away. I felt rather uncertain as to what might happen, but I was glad I went down. The women were so glad to see me and their firm trust in God was so evident, that it did my heart good. As I looked from the window and saw the poor people outside fleeing from the city, I thought of the great contrast in the lives of these women which the last few years had brought about. Nothing, but their trust in their Savior could bring such calmness.

iciency and economy. It would provide facilities for executing in Korea much printing work which now has to be sent to Japan, would avoid many delays, which in the obtaining of the Scriptures especially have formerly proved so vexatious, would allow of the installation of departments for the satisfactory conduct of book-binding, of illustrating, of type-casting, and of several other branches of the art of book-making, of which the missionary work in Korea comes to stand more and more in need.

In some lines of work the objections which present themselves lie chiefly in the extra labor involved in a readjustment of plans, in removals, and in erection of new buildings; also in a possibility that the new plans will not prove satisfactory and will later need to be reversed, and perhaps in some financial adjustments which require to be made with care. These are but slight when compared with such advantages to the whole work as have been outlined above. In the schools too there is almost everywhere a call necessitated for enlarged facilities, grounds and buildings. Perhaps the calls that will be sent out for such funds will not be larger than were the work simply carried forward upon its present lines. In press work much fresh capital is indispensable for the required expansion, but the demand will be one of reciprocity, for the other missions in Korea have hitherto enjoyed the benefit of the capital invested in its press by the Methodist Episcopal Mission, and it is but right that they should supply the capital needed for further expansion.

As a rule the missionary body is warmly in favor of these features of union and is confident that they will be consummated. Plans for the assignment of work to individual missionaries during the coming year are being built upon them; and various committees are working as devotedly as circumstances will permit to perfect the many details necessary in order to bring them for ratification before the bodies which meet next month. Even where demands for increased expenditure are involved we believe, with the optimistic faith which has characterized our requests in the past, that the Spirit will lead the Boards to solicit and God's people to

give according to the measure of His approval.

Without undue expansion of detail we have sought to give our readers in the above a sufficient view of the movement now interesting all the Korea missionaries most deeply. There is one thing which every one of us upon the field most earnestly desires for ourselves individually and for the several bodies which must pass upon the worldly aspects of this union: this is the prayer of all who are wont to pray for us and God's work through us, that He will make His will very plain and will lead us perfectly to acquiesce therein, that He will work out for these confiding Korean Christians at this time just what His own true purpose is and that we may not hinder.

#### RIVER VILLAGE WORK.

*From Personal Report of Rev. S. F. Moore, July, 1905.*

**S**ABBATH services have been kept up regularly at the river and much seed has been sown in wayside preaching and a good many books and tracts have been sold and distributed. Some twenty-eight adults have come in during the year to make a start for the Kingdom. Of these some have moved away, some came only a few times and were seen no more, while a good many have met with such opposition from the foes in their own households that churchgoing was impossible.

Mr. Whang, a saloon keeper, brought his wife to the hospital, where they both heard the Word and gave up the saloon business in which they had been engaged. For many months Mr. Whang was out of employment. He came regularly to church and at last applied for baptism, when it came out in the examination that his wife was living in the country and that this woman, with whom he was living, was a concubine. He was encouraged to live a Christian life, although he could not be baptized. He is now working for a heathen master, and his boy says they don't have prayers any more. Whang still professes to believe, but works on Sunday and comes to church no more.

Yi is a school teacher and a doctor.



He read his Testament well and seemed a promising inquirer in some ways, though he seemed to lack in reverence. After some months Mr. Yi's only boy was taken very sick. His wife, who was not a believer, wanted to call the mutang and sacrifice to the spirits. Yi told her that it was a grievous sin to do so, but he would not forbid her doing as she pleased. After the sorceress had sacrificed and gone through with her incantations the child died. As they had several little girls and only this one boy, they were heart broken. Mrs. Yi said to her husband, "I am done with worshipping the spirits now," and in anger they destroyed the long venerated fetishes.

It was not long after this that Mr. Yi had a dream in which the devil appeared to him, saying "You are the man who put me in the fire, are you? We'll see who will conquer. I am setting fire now to your house." Immediately he awoke to find his house on fire in several places. This experience was repeated a number of times, and, as Yi's house was joined by other houses on both sides, and these again to others, the neighbors feared that their town would be set on fire, all because Yi was so foolish as to do the foreign doctrine. After some time Yi yielded to their importunities and put up other fetishes, or allowed them to do so, and to sacrifice to propitiate the offended gods. This also was of no avail. The Korean Christians believe, I think unanimously, that the devil sets fire to people's houses. "We wrestle not against flesh and blood, but against powers, against the spiritual hosts of wickedness in the heavenly places."

One woman who came to church and wished to be a Christian was severely beaten by her husband and forbidden to come again. Another woman who came in her husband's absence, told those who stopped for her the next Sabbath that her husband had raised a great row when he came home and found what she had done, and it was impossible for her to go any more.

One young man, who wished to make a start for the Kingdom, found his way opposed by his family, who hid his hat and coat to prevent his going to church. The young Pak, who was laboring with

him, told him that God did not care about his clothes, and to come just as he was; so he borrowed a coolie hat from a neighbor and made his first appearance at church in his shirt sleeves:

I might go on to relate other instances, but these will suffice to indicate what it means to "come out from among idolaters and be separate." No doubt there are many who desire to follow the call of the Good Shepherd, but as yet are only disciples secretly for fear of the (latter day) Jews.

"But other seed fell on good ground." There are a dozen or so of inquirers still holding out: a half dozen of them seem to be ready for baptism, and three have been already received to membership.

We are cramped for room in our present quarters. The hut is so low that only in the center is it possible to stand up. By order of the Chief of Police all mutangs and sorcerers were forbidden to practice their arts and all the idol shrines in and about the city were stripped of the long worshipped pictures and images, which were destroyed. Many buildings were thus left vacant; and, with the consent of the owner, we occupied a beautiful little temple for six weeks. This temple had been built by a Mr. Sin who had been told that if he did so his sick child would recover. He built the temple to Quan Kong (god of war) and sure enough the boy recovered and has now grown to manhood. The old man read the books and would have been willing, I think, for us to use the building indefinitely, but his sons, who lived next door, objected to our singing, and were afraid we would try to claim the building, as there was no deed to it. This incident suggests the time, not so very far distant, when even the Buddhas will be thrown down and the now empty idol houses will be filled with those who worship the true God.

#### WOMAN'S WORK AT TAIKU.

*From a letter of Mrs. J. E. Adams,  
June 5th., 1905.*

I WANT you to know the Bible Woman. She is a woman of about sixty-six, shaking with palsy, but earnest in her preaching in the guest house and as she visits around among the people.

## THE KOREA FIELD.

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In accordance with the arrangement being made among others of the plans for union, it is very probable that the November number of THE KOREA FIELD will be issued under a new joint management as the first number of a monthly series, representing all the missions in Korea. The plan is to merge with it "The Korea Methodist," which is not yet quite a year old. If this change be effected, all subscribers upon the books of both periodicals will go upon the new books for the period for which they stand paid up at the time the union is consummated. In consequence however of the change of period from a quarterly to a monthly, and also because of an increase in rates of postage amounting to more than a doubling, it will be necessary that a considerably increased subscription price be set. Of these matters information will be definitely given in the next number.

## KOREAN INDEPENDENCE.

*From Personal Report of Rev. S. F.  
Moore, July, 1905.*

THE character of the settlement about our compound has changed so much that if any one had been absent for a year, he would hardly recognize the place. Korean huts have been purchased by the Japanese one after another, and the new owners have almost always replaced the Korean hut with a Japanese house much more respectable. There are not a few two story buildings, some of them of brick, but mostly frame.

A change corresponding in character, if not in degree, has taken place throughout the peninsula. The Koreans have not been left in doubt as to the relation they are to sustain to these uninvited

immigrants, who have come to stay. They have been made to understand from the first that the Japanese are here as MASTERS and that they themselves are to be the hewers of wood and drawers of water.

Korean Independence, which a year ago was still in hope of surviving, has dissolved into thin air and mingled with the shadowy dreams of the past. One by one the governmental departments have passed into Japanese control, and now the Koreans no longer protest, but quietly bow to the inevitable.

The amount of suffering amongst the Korean peasantry incident to the incoming of the new regime has been considerable; but when we remember that in the war which has been and still is raging some hundreds of thousands have died, there is reason for thanksgiving that the suffering has been no greater.

## SCHOOLBOY ANSWERS.

*From Personal Report of Rev. A. A.  
Picters, July, 1905.*

THE station assigned me six weeks work in the Intermediate School, beginning the middle of November. The subjects taught were Arithmetic, the Life of Christ, and Outlines of Theology. This work proved extremely interesting, although, after five years' absence from Korea and strenuous efforts to acquire three other languages, it was rather difficult to teach such abstract ideas as the Attributes of God, the Meaning of the Trinity, or the philosophy of the Eternal Decrees of God and Man's Free Agency. I was however more than once surprised by the readiness with which the boys seemed to grasp some of the intricate problems of theology. For example, when I once asked them whether in their minds the presence of suffering in the universe, which was created and is being ruled by God, would not make Him the author of suffering, one of them at once replied that we could no more think that than we could attribute to God the cause of a feeble man's falling and injuring himself during a strong wind, although of course God is the creator of the forces causing the wind. Other similar answers showed that the boys were not at all devoid of the power of ratiocination.



the spiritual lessons taught, asked intelligent questions, and their prayers were earnest and uplifting. The same young woman who had effected this change was also teaching the small children of believers. It made my heart glow with joy and thanksgiving to see this growth in grace and knowledge and to realize what God has enabled one young woman to do.

#### THE STRUGGLE FOR COUNTRY SCHOOLS.

*From Personal Report of Rev. S. F. Moore, July, 1905.*

ON my fall trip I laid special emphasis on the duty of parents to at least teach their children, both boys and girls, to read the Word of God. There was at that time but one school in the circuit, the one at Pai Chun magistracy. Mr. Kim, the scholarly young Buddhist High Priest, who came to us a year ago, and who was mentioned in my last report as a hopeful inquirer, has had charge of this school since last October, and under his leadership the school has prospered. His fame as a scholar has gone abroad and several Christian families have moved to the magistracy to put their boys into the school.

As a sample of his school devices I will mention his plan for making all learn the golden text. "If all are called on to recite together," he said, "a good many will only half learn it, depending on a few of the brighter ones to lead while they follow." Teacher Kim has a small metal box, resembling a cartridge, which was formerly used in practicing sorcery. In this he puts a number of small tooth-pick-like sticks, one for each child. When the box is inverted only one stick can fall out, and the child whose name is on this stick is called on to stand up and recite the golden text before the school, after which all recite together. As it is uncertain whose name will be called, all have to be ready, and the children have done excellent work in memorizing the Scripture.

Besides doing good work as a teacher, this Kim has shown a marked growth in grace, and is an earnest witness for the Master. Together with five of his older pupils, he was baptized and admitted to

the Lord's Supper in March. Before his conversion he was at the head of a monastery and had a fair income, but since his conversion has been working for his board and washing. This spring however the little group felt that he ought to have at least a small salary, and they have agreed to pay him five dollars in Korean money per month besides board, washing, and an occasional suit of clothes.

For two years there were only three families in this group who were able to take their turn in boarding the teacher and to do their share toward providing for the expenses of the school; and their self-sacrifice in order to educate their children has been worthy of all praise. I think that the example set by this little group and the good work done by the children stimulated the groups near by so that during the past year five similar schools have been begun, three of them being arranged for on my fall trip, I promising each teacher a suit of winter clothing and giving some assistance in providing slates and text-books; otherwise the schools were self-supporting.

The teachers have given up much for Christ, as they are good scholars who have had experience in teaching the classics to heathen boys, and they could get fair salaries for doing so now; but they count that loss to be gain and are all working for their board and washing. The Christians are too few and too poor to pay the usual stipend, and to get suitable men who are willing to work for their board is not always easy.

I mention the case of Mr. Yang as further illustrating how the Lord is able to supply this need. He taught the village school at Putenai, where were a few believers. They urged him to read the New Testament and Christian books. He did so and was converted last fall in answer to their prayers. As soon as he announced himself as a Christian, all his pupils left him, except two, whose parents were Christians. Under the old arrangement only those who were able to pay a bag of rice per year for each boy and to do their share toward boarding the teacher and providing for the expenses of the school were allowed to send their boys. As soon as Mr. Yang was converted

however he invited all the believers in the village to send their children to school, both boys and girls, irrespective of the parents' ability to contribute anything toward expenses, two or three of the Christians providing his meals.

Mr. Yang's father, who lives in a distant village, belongs to the gentry, and he was much distressed when he heard that his son had taken up with the "foreigners' doctrine." When the young man came home as usual at the New Year season, there was a stormy time. After vigorously denouncing the foreign doctrine and forbidding his son to have anything more to do with it, the old man was so incensed at his son's quiet refusal to renounce his Savior that he took a stick and gave him a beating (Mr. Yang is about 25 years of age), and after this he locked him up to prevent his attending the winter class, which began a few days after New Year. Mr. Yang escaped however and came to the class, where he won all hearts by his humility and gracious manners. I saw him again on my spring trip and he seemed to be growing in grace. He had been doing good work also in instructing the children, and some of the little girls who had been in school only a short time were almost able to read.

The question of how to help these little schools without harming them has been much in my thoughts, and I begin to think that, although it is a very heavy burden for the churches to carry, it is probably best for them to provide the teachers' support, while we help them in other ways. We ought to do more in providing a summer school for the teachers. Some little effort is being made along that line this summer in the sending of one of the advanced students from the Seoul Intermediate School, who will give especial attention to arithmetic and geography. The teachers of the circuit are to meet at Pai Chuu magistracy for study with him.

Also, I think that a small amount of money can be used to good advantage in providing some sort of equipment, as the schools are quite destitute of maps, blackboards, and desks, the floor answering for table as well as seat. To paper the schoolroom, add an ornament or

two, and provide the things mentioned above would be a wonderful help.

Besides the five schools now running at Kurentari, Putenai, Charomai, Chuk-tunchi, and Pai Chun magistracy, a school was maintained through the winter at Parukai. The leader of the group there was so crippled by lumbago as to be incapacitated for farm work. He was laid aside for a couple of years, and during that time was supported, he and his family, largely by the Christians. Not only the Parukai group, but other groups near by, took collections of rice and sent it to him. This leader's name is Mr. Yi, and he has done a good work for Christ and is much loved and respected. Although not a good scholar, he knew enough Chinese to teach beginners, and he has conducted a small school the past winter. It was a great grief to the people at Parukai to lose him this spring, but he felt that he ought to move to the seaside on account of the poor health of his boy. The love of the Christians was manifested in their furnishing their oxen and their own services free of charge to move him to his new home.

At Muhakkol brother Tuk No Kim is also incapacitated for farm work, and, as he has grown sons, who support the family, he has been able to do a good deal in the way of teaching a few of the boys there, who have almost succeeded the past winter in learning to read. The people at this station are poorer than in any other group, and ignorance, which usually accompanies deep poverty, is manifest. Although so poor, there are two or three families who have agreed to board a school teacher, if one can be had.

The same is true of Kampaoui, where the number of children is small, but what they lack in number is made up in quality, for a brighter child than Hoa Kyungie, the chapel keeper's little boy, I never saw. They have been waiting for a teacher since last March, but as yet are unsupplied.

Throughout the whole circuit this earnest desire for the education of their children seems to have come in a kind of wave the past year, and it is the chief feature in the development of the work.

April 7, 1980

Dear Sam,

In clearing out drawers I came across the enclosed letter from my John's father to Dr T.V. Moore. John was the son of S. F. Moore who went to Korea in 1892, I think it was my father, Mr Moore & one other (Mr Swallen?) were supported for five years by the Underwood fund because the Board did not have the funds & Dr Underwood felt the need for more missionaries was too urgent to wait.

I was having my furlough study at San Anselmo when I renewed acquaintance with John & we fell in love. Dr T.V. Moore was one of the group of very fine professors there and when he chanced upon this letter he gave it to me.



I thought that you might be interested in Mr Moore's account of conditions at that time, so I'm sending it on to you. I'm also enclosing photos I had. The one of the Hanking summer homes reminds me of delightful days and choice friendships. Our horse was lathered up the hill. One summer the Hulberts stayed with the Underwoods. Leda Larson & Helen Hulbert dressed Madeline <sup>17</sup> & me as Red Cross nurses for one occasion. We all had such happy times together. Holie taught me trapeze tricks.

My legs do not work well, I have to use a walker, so I am planning a change of life style & will have a new address when my horse sells. With the new high interest on loans, houses are not selling readily, so I may have to expect delays.

I hope the enclosures interest you

Sincerely  
Lurette M. Bates

Lecturer from S.F. Moore to Dr. V. Moore  
later, professor at San Francisco  
Theological Seminary  
Seoul, Korea, at San Francisco

July 5, 1899

Rev. J. V. Moore,  
Ouaha.

My Dear Mr. Moore:

Your very

Welcome letter of May  
23rd came a few days  
ago, and revived memories  
of Montana & of yourself  
family in the parsonage  
at Helena. I used to think  
you a wonderful preacher  
and the text of some of  
your sermons is with me  
still altho the most of

Forgive me this long letter, and accept warmest regards

A. F. Moore  
No ever yours,  
for you





in the buggy-

It was my opinion then that you were all the prime favorites of Heaven and I am glad to cherish still the same belief. Thro' Col. Bird and the newspapers I have heard of you occasionally and am more than pleased to now hear from you directly.

If in the midst of your busy life you have time to write me occasionally you can put it down in your ledger as a contrib. to Foreign Missions - for letters mean more here than at home - Solomons figure is good "As cold water to a thirsty soul so is good news from a far country."

As your thro'ts will be turned Keraward next month I tho't I would send a line now.

the sermon cannot be recalled. Mrs. Moore's kindness + friendly ways are still fresh in mind + her singing is not forgotten. I remember Tom as a chunk of a boy kneeling at his Father's knee to say his prayers, and also I recall the fact that he turned the water on in the cellar + left it running whereby some of the books stored there were damaged.

Grace was a wee baby rolling along

I will not stop to speak at length concerning the political situation which is not encouraging just now to the progressive party-

The conservatives are in the saddle, and they arrested about two weeks ago the leaders of the "Independence Club" which was for a time considered the hope of the country - It is said that these brave patriots have been subjected to torture to make them confess their crimes which had existence only in the minds of their torturers.





Progress is manifest in the Capital City in greatly improved streets, the establishment of Government schools, and several <sup>daily</sup> newspapers. The R.R. connecting Seoul with the port Chemulpo, 25 miles away, which was to have been completed three years ago, is still in process of construction, and by next summer we may hope to see it finished.

About missionary work the Board will doubtless give you a digest of the reports presented to our annual meeting last Oct. which were most encouraging. The fields in Korea seem especially white to the harvest. I think **you** might be interested in an incident or two noted in my recent trips to the country. The district of Pai Chum assigned to me for oversight is about 75 miles N.W. of Seoul. There are now 15 groups of believers, mostly farmers, who meet

The cruelties <sup>said to have been</sup> perpetrated on  
these men are so heart sickening  
that I will not mention them.  
The laws are much better  
than before the war, and  
altho the magistrates still  
are <sup>much</sup> like little monarchs,  
each in his county doing  
about as he pleases  
still it is much easier  
for a good man to do  
well & more difficult  
than formerly for a bad  
man to do badly - but there  
is still a deal of such  
injustice in the land  
as America would  
never tolerate.

for Sabbath worship -

In ten of these centers the people have purchased or erected buildings which are used as churches -

Five of these centers have formed since the last annual meeting Oct-'98 -

On a recent trip I arrived at the Chänkōkai church about midday & found three of the native brethren just returning from a foraging expedition -

They said they had burned the devil in three houses that morning, meaning





Her priestly robes of many colors & shapes were also brought to the Church & I brought many of them away with me & also the noisical instruments which could not be sold altho' worth a small sum because they are used by no one except mutangs (so that to sell them even to a dealer would be sending them out to deceive the people again). There was a string of 1000 beads & large knives used in the war dance when possessed by the war god.

The Koreans have no doubt at all about these people being possessed by the spirits. This Mrs. Gi cannot read and there is probably no one in all Korea whose mind was darker than hers - verily a bonds slave of Satan. She staid at the ch. most of the two days I spent there with her son & they listened very hungrily to the Word. Two other farmers in that village came to the meetings &

The fetishes used in devil  
worship. They also brought  
with them the outfit of  
a mutang or sorceress,  
who had come with them.  
This woman had a small  
house built especially for  
the worship of the spirits  
& in it were hanging seven  
large pictures before which  
offerings of food were  
placed, and while the  
neighbors bowed before  
these fierce & horrible  
looking pictures Mrs. Yi  
the mutang would make  
a dreadful noise by  
beating a drum or gong  
& clashing cymbals.

introduced themselves  
~~saying~~ they would believe.  
It is a common experience  
in traveling among the country  
churches to find men who  
have heard from the native  
brothers & are prepared  
ground ready to come out  
for Christ when the missionary  
comes along & from that time  
they begin to attend church.  
This mutiang constrained me  
to call at her house a  
couple of miles from the  
church & pray. She seemed  
to feel the necessity of much  
prayer as a protection from  
her late master, and said  
she would set aside the  
house formerly used for





It is very seldom that any one has a word to say in defence of idolatry. The truth has a force in it which by the Spirit's power makes men feel the sin & folly of their <sup>old</sup> religion while they are listening, but the influences of a heathen home & the fear of persecution keeps back many who are secretly desirous of becoming Christians. In fact there is such an array of difficulties in the way that it seems to me much like a miracle to see men break away from all their friends & associations & perhaps give up a sinful business to follow Jesus.

Men are rec'd to baptism after a long period of regular church attendance & the fruits of repentance have been manifested. Several butcher families with no other Xtn family near them who thus had no fellowship & were unable to read & "knew only that Christ had died for their sin" - as one woman said were baptized on a recent trip after five years of living a new life. <sup>They</sup> Can pray & sing a couple of hymns taught them by a colporteur. I find that in the district under my care I have rec'd ~~about~~ 100 to baptism since last Oct. and there are probably a total of between 600 or 700 adherents scattered in say 75 villages -

spirit-worship as a house  
of prayer to the Heavenly  
Father. Our native brethren  
here (Seoul) have hung up  
some of these pictures in  
the St. Chapel, + find that  
by beating the gong + clashing  
the cymbals a few times  
it is easy to draw a large  
crowd - thus turning the  
captured guns against  
the enemy. We hold St.  
Chapel meetings daily here  
where people from all  
over Korea may be reached  
as they come up for a  
sight of the capital -  
It is easy to get a crowd  
and they listen well

It is the day of beginnings only. Last Oct. the no. of adherents in our Mission was est. roundly at about 10,000 or, one Christian to 1000 heathen!

It has been very difficult for the missionaries to keep up with the country work, and we need especial prayer for the leaders of the country churches. These men are appointed by the missionary, the choice confirmed by the church. These men are gathered every winter for a month of Bible study under the direction of the missionaries. Upon these men rests much





Ask your people if they are doing  
what God wants them to.

Tell them to ask great things the  
coming year.

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Friday morning - Have just heard that Japan  
has decided to send an army to Korea & the  
people here are much disturbed. There is  
good reason for Japans sending soldiers to  
protect her nationals whose lives have been  
threatened openly by the peddlers guild which  
has been licensed by the Govt. It seems  
patent that Korea is not yet ready for  
self government but they do not like  
the Japanese. We know not what a day  
may bring forth in Korean politics.

Thank you for your kind invitation to call. I  
hope some day to accept it & introduce Mrs. Moore  
& our three boys. John Ely the eldest, is just beginning to  
read, Edward Cary, the baby, 12 mos, is just beginning  
to walk and Dr Forest, the second, has just  
commenced to whistle so that Mrs. M's hands are full.

I have pleasant memories of a  
lab with your people. Please  
remember me to them & especially to Dr. Gordon's family.

responsibility and as they are all busy in their various callings their time for Bible study is quite limited and also the "Helps" available are very scanty - even part of the N. T. being as yet unpublished. The whole of the Korean N. T. will probably be published before the Yr. closes. The "cut" on native work this year was about  $\frac{1}{3}$  of the amount we had prayerfully asked of the Board.